

THE LILLY.

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER,

EDITOR AND PUBLISHER.

VOL. 4.

SENECA FALLS, N. Y., OCTOBER, 1852.

NO. 10.

A SKETCH.

BY MRS. CAROTHERS.

"Mother, surely you do not think it is true?"

"Nay Emma, I hope not—but hoping is too trifling a way to decide so important a question. If Henry drinks privately, it is worse, far worse than if he openly caroused. True, the latter is shockingly vulgar, but a man is easier cured of dissipation that he can be made ashamed of, than a private vice that he conceives none know but his victims."

The tears were in Emma's eyes,—the bright flush of indignation had paled on her cheek, and she looked at her mother, breathlessly, almost. She had never surmised her idol had a fault.

"But, mother, it cannot be true!"

"I hope not, my daughter—I earnestly hope not but, as I before remarked, it must be decided; no drunkard must make a wreck of my daughter's happiness. We will be cautious and cool, investigate the charge closely—it may be mere gossip or malice."

"Ask him at once, ask him upon his honor—you cannot believe he would tell a deliberate falsehood. Mother, you cannot know how wretched it makes me feel to hear you speak as if Henry could be what they say he is;" and Emma burst into tears.

For the first time in her whole life she thought her mother unsympathizing, unkind; but it was not so. Mrs. Moore, by no means, was as much in love with her intended son-in-law as her daughter, but she felt like doing him entire justice. She could scarcely believe that the very graceful and apparently ingenuous youth drank to excess, sometimes; yet she marked a "streak" of selfishness in his character she did not like. Love had blinded poor Emma; first, pure, undiluted love, believing all of good and none of evil—how could she, poor child, judge character, who was taught to speak evil of none?

"Mother, Henry does not drink!—never was drunk in his life!" exclaimed Emma, triumphantly, as, at ten o'clock that night, she entered her mother's chamber, from a long interview with her lover.

"How do you know?"

"I could not conceal anything from Henry, mother, and he urged so hard to know what ailed me, I was so dull—for I could not jest and talk light while such a weight lay on my heart—and told him all, and, oh! if you could have seen how indignant he was! indeed, I was frightened at first but when I assured him I never could believe such a charge against him, he grew easy, and said he cared not what others said, so I believed him."

"Did he, though?" said Mrs. Moore, quickly. Emma sat down to read her chapter, but her eye wandered, her cheek flushed—poor child! life was just opening its chapter of realities!

Two young men sat in the back room of a gro-

cery. Both were genteel-looking, and both were doing justice to the plates of oysters that sat before them. Tumblers of punch were also fast disappearing, and finally, the plates were pushed back and the cigars lighted.

"And so, Hal, your Divinity believed every word you told her?"

"Certainly she did; but I must look out. The old lady never showed her face all the evening, and she is twice as shrewd as Emma; she may get on trail and hunt my character. These Daughters of Temperance poke their noses every where, and some of them may come across me some night when I can't navigate."

"True, and then away goes your prospective two thousand. Say, was I to be your head clerk, or partner only?"

"Oh! partner, to be sure."

"I don't know; I believe I prefer being clerk and having all the stealings in."

"It would come more natural, I dare say.—Landlord, make us another pitcher of punch,"—to that functionary, as he entered, to empty those foolish young men's pockets.

The snow was falling slightly, but not enough to cover the tracks, and Mrs. Moore, after listening to Emma's soft breathing, that told of happy slumber and renewed confidence, stole softly from her side, and placing a heavy cloak over her shoulders, and otherwise disguising her person, took a lantern and sallied out, determined to know for herself! Her washerwoman had told her of Henry's nightly carouses, and also of his precautions to keep them secret. Emma scorned the source from whence came the accusation but Mrs. Moore had been a true friend to the poor woman, and believed she would not wilfully tell a falsehood. Her dwelling was near the grocery and thither she went. Gently knocking at her window, she roused the woman, who let her in and after explaining her reasons for so bold and unwonted a step, together they stealthily crept through the back yard to the grocery windows, which opened into the yard. Mrs. Moore felt frightened as the loud laugh, the coarse oath and drunken song reached her ear; but she had gone too far to retreat, she knew how next to impossible it is to discover, with any certainty, the character of a young man who uses caution to hide his vices; and her only child's all of earthly happiness was at stake. Nerved by the thought she raised herself up and gazed in through a rent in the curtain, just in time to hear the treacherous lover send the landlord for a second pitcher of punch. It was enough. In a few minutes she was at her own door, distinctly marking the young man's tracks from thence to the grocery.

Emma still slept, and never missed the watchful mother, that now lay beside her, revolving plans for her safety.

"Emma, dear, would you not like to visit the city, and spend a few weeks with your cousins now? You may not have the opportunity again, and we can go better now than later."

Emma consented, though feeling it a tremendous sacrifice to be parted from her lover, even for two weeks; but Mrs. Moore felt sure when they were gone he would commit himself; and so it was. Rum is a devil that pays his votaries with treachery. Henry felt relieved as soon as their backs were turned, and many saw, with regret, the betrothed of Emma Moore engaged in drunken frolics.

Several wrote to Mrs. Moore, and Emma—poor Emma! however loth to admit the truth, was yet too correct to marry a man who really did drink.

Like many others, her first love became a fair delusion—something like a bright dream, from which we awaken to earth's realities.

Emma is now a wife and mother; and sedulously she guards her sons from going out of nights to groceries.

THE EDUCATION NEEDED FOR WOMAN.

Mrs. Vaughan writing from Elmira to the Cayuga Chief, has the following excellent remarks in reference to the proposed new College:

"The People's College Association held two interesting sessions. At its evening session the subject of admitting women to equal rights in the proposed institution, came up, and was discussed at some length and with great spirit by some of the gentlemen present, and by Mrs. Bloomer, Miss Anthony, Miss Clark, and others of our good Temperance and Women's Rights women. It is said the gentlemen were worsted in the argument, and forced to acknowledge that the present fashionable mode of female education but ill fitted its recipients for the real duties and responsibilities of life. I trust this Institution will be founded on real democratic and equal rights principles—will be one where all can share alike in the strife to reach the goal of learning and the power of usefulness without distinction of sex or class. It is in vain to talk of an equality of influence, or an equality of intellectual power between the sexes, until an equality in education be practiced. The girl who returns home from some fashionable boarding-school with a "finished education," at the age at which the boy is just commencing the long course of vigorous mental training which is to fit him to stand bravely among his compeers in life's great struggle, who then spends a year or two in dressing and flirting, fidgeting the keys of the piano forte with perchance some slight and disconnected lessons in housewifery, then marries to be for a little time the gay and petted bride, then sink under the burdens and cares she has no physical or mental strength to bear, talks in vain in after life of equality. There is no equality—there never can be without equality of education and training. Man is fitted by long years of study, or of contact with the world, for the assumption of his duties, or the fulfillment of his responsibilities; then how can woman, only trained

to amuse and to adorn existence, compete with him in the great battle-field of life? And yet she is often obliged to do it. Her own necessities, or the necessities of those she loves—the various accidents, casualties and misfortunes of life, force her out of the seclusion of the home sphere. The promptings of benevolence, the consciousness of the possession of intellectual and moral power, however uncultivated, bring her often before the world as something more than the parlor ornament, or the careful housewife. Her frequent success in the unaccustomed sphere of effort is proof that with suitable facilities of education she might become always the equal with man in the God-like attributes of his nature. I would never ask that she might be fitted for the assumption of unwomanly duties. With a proper education—with such an education as man has, she would be quite as competent as he, to decide in relation to the real nature of her duties, and be in less danger than now, with an uncultivated judgment of getting out of her sphere."

THE DEMOCRATIC REVIEW ON WOMAN'S RIGHTS. No. 7.

Self gratification induces the men to the self-application of the most liberal latitude of moral and social conduct, while they force upon the other sex a rule of the most unrelenting rigidity. In this they but imitate the dominant classes in all unequal combinations, assuming the like pretensions of divine prerogative and pushing their assumptions in every possible direction. With such a selfish spirit as the presiding genius of their motive power, they force society to extend to them the indulgence of appetites and passions to even sometimes a beastly extent, and yet with open portals to receive them on the inside of the threshold of the most sacred associations, as the pinks of cologne-water and gentility.

With woman the case is different. Cæsar may be a rake and a drunkard, a gambler and a debauchee, but Cæsar's wife must be even beyond suspicion and while pure herself, forced to cultivate the anomalous disposition of not being fastidious toward his impurities. With her, one false step, or even the suspicion of one, and reputation such as she is required to maintain, has passed the bourne from whence there is no return. Her self-constituted guardians, no inconsiderable portion of them, reeking fresh from the filth of stews and gutters, all at once and altogether busy their foul tongues in consummating the degradation which they themselves have already begun, or are in this way beginning.

This is a discrimination, a masculine prerogative to which attention has not yet been directed; another department—another jurisdiction—another field of action and suffering, of indulgence to man and injustice to woman, from which is sown broad-cast the seeds of crime and disease to the one, and of abjection and misery to the other.

Will it be claimed that this is a part of the "woman's sphere," fenced out in the morning of creation with posts and rails and painted to last forever? If so, it is a part of that "high position" which the Review so dogmatically asserts that Nature and necessity have assigned to man; and however it may be, certain it is, it has neither counterpart or antecedent, or parallel, or analogy, in Heaven, or Earth, or realms beneath, except perhaps that spawn of royalty, that the king can do no wrong. And equally certain, that it is not within the reach of law, but lies beyond, in a higher sphere, in the conventionalities which never assume the forms of *lex scripta*, or *lex non scripta*, and from the enormities of which there is no escape or remedy but "by a purified public sentiment."

Here perhaps we may be pardoned for a moment's glance at the much talked of woman's sphere. It is assumed to have been marked out, her industrial occupations, her social privileges, her political and religious rights, her intellectual and moral horizon, the whole circle of her hopes

and aspirations, the lines definite with stakes and stones set, metes and bounds fixed by the laws of creation—immutable as eternity and unchangeable as the milky-way. About man's sphere there is less said, though the advocates of "spheres," very modestly claim for him all outside of what they call woman's sphere with the right of supremacy over everything within. Now it seems as though common sense and a common understanding would construe this that woman had no sphere, except perhaps that which belongs to the slave—to face the music, not on a tread-mill circle, but to the tune of her lord and master.

If such be the land-marks of destiny, circles as fixed as those which separate man from brute and animate from inanimate, why all the trembling, all the growling among the self-assumed potentates of the earth, as though the keeper was stirring up all the animals in the menagerie? If right in the assumption of spheres, why does the woman's rights agitation alarm the learned Brahmins, who claim such wonderful superiority simply from the affix of sex, any more than the tricks of the tutored pig, or the unnatural routine of the trained dog, excites the fears of their humanity lest the quadrupeds may usurp human prerogatives? Is it not always a feature of usurpation, selfish, marked and peculiar, the ready alarm, the vigilant suspicion, the trembling fear of encroachments upon assumed authority?—Who ever heard of the herdsman arousing the neighborhood, mingling his fears with his morning orisons and disturbing evening vespers with his apprehensions, that the quadrupeds under his charge might set up for themselves in defiance of his authority? Who ever heard of the naturalist shaking in his shoes, making day mournful with his lamentation and night hideous with his howlings, that his monsters of the deep and his monsters of the land, were about to interchange elements and thus overthrow all the antecedents of the science which he had spent a life-time in developing? From Nicholas the Prince of despots to Souloque, the burlesque of empire, and from the house of God to the den of thieves, wherever we find an individual, or a class, in dominion over others, there is the same jealous suspicion of progress, the same unnatural dread of innovation, which seems to have led the Rev. Julius Hatch to disembowel himself at Syracuse and expose his alarm that unless the women would heed his warnings, there would be danger not only that his own sex and that of other kindred spirits might be questioned by the world, if not by themselves, but that through some possible accident, or unaccountable mistake, they might be forced even to suffer the pains and penalties of maternity.

But if the limits of this sphere be fixed as a part of nature's laws, a kind of tunnel leading through this world from the black past to the gulph beyond, through which all women must be forced as they are hurried along the resistless current of time, how happens it, that it is not the same, or similar in arctic and antarctic, temperate and torrid zone? in the antique evolutions of the old world and of old times, and in the modern of the new? in the land of kings and dukes and crimson velvet, and of republican habits and wooden outwigs? in the dominions of civilization and hot coffee, and of owls and Black-feet? loitering in silks and satins, or sweating among pots and kettles, and filth and ragged babies? in the wigwam of the savage, or the harem of the Turk?

The reasoning of these advocates of "spheres" is in perfect keeping with their own characters as they choose to exhibit them. They concede that women should get all the influence they can and use it for good, and then very gravely conclude, that if they are to be admitted as they claim, to an equality of social and political rights and power, the result would be, greatly to impair female influence. In other words, the more power they actually obtain in the social compact, the less they will really have. And to explain this apparent

solecism, the Reverend gentleman to whom we alluded, says, that he feels sure that the moment the women step out of their present confined sphere, they will begin to lose his peculiar respect and that of those of kindred characters who sympathize with him; and the further they go the greater will be this unfortunate estrangement. This may be true. We cannot dispute him. He must know best how he feels. But what kind of influence is this, which he claims the women should value higher than any and all others? To whom does it belong, the old and mature, or the young and thoughtless? the virtuous and intelligent, or the depraved and animal? No doubt there are many men, like the Rev. Julius, who regard such influence as the highest that humanity can attain, because it is the influence of all others which they are the most capable of feeling. In the corrupt courts of despots, the courtesan may exercise for a time a fitful charm, but it is only a step from the height of its influence to the bow-string, or the sick and the Bosphorus; and that step as inevitable as the day of doom. Yet it is the assumed basis of all opposition to woman's rights, the major proposition of all its logic, and the finale of all its conclusions, with that class of men and women who mistake their feelings for intellectual and moral power.

SENEX.

FROM ONE OF THE AGENTS.

ORVILLE, Sept. 24, 1852.

DEAR MRS. BLOOMER:—Another month is drawing to a close, and I will give to the readers of The Lily, a little account of our journeyings. During the past three weeks, we, (Miss Anthony and myself,) have visited Palmyra, Newark, Jordan, Elbridge, Cardiff, Tully, Fabius, Lafayette, Fayetteville, Manlius, Delphi, and Pompey Hill, and last night we spoke in the Presbyterian Church of this place. At all of the places there were large audiences in attendance, and most of them signified a desire to encourage us in our new enterprise by giving to our State Society that "material aid" that is so much needed to carry forward any great movement for good. At Fabius, the Ladies entered at once into the work and were organized into an auxiliary society numbering over 60 members. We found a great work needed to be done there, as drinking was increasing to an alarming extent among the young men of that place. Prominent members of some of the churches were engaged in the "traffic," whose influence in community was deleterious. But I rejoice to say, that the several ministers of those churches were laboring to do their whole duty, and ready to enlist their own energies with those noble spirited women to save those who were rushing madly on in their career of dissipation, and to create such a public sentiment as would cause every professed temperance man to act out his principle and vote for no man for office, who was not a tried friend of total abstinence and the Maine Law. Would that I could say all Ministers with whom we meet, were ready to encourage women in movements for the salvation of our race. Would that we could always find them with their whole armor on, fighting valiantly as good soldiers, to banish from the land this liquor traffic which is one of the greatest sins of our nation. Would that they would make temperance an essential part of the religion they preach, and suffer no individual to remain in fellowship with the church, who in any way, directly or indirectly countenances or sustains the business of drunkard making!

"The harvest truly is great, but the laborers are few." The general cry of woman is "what can we do to advance the temperance cause?—What can we do to get the Maine Law?" The time has come when nothing short of the Maine Law will save the fathers, sons, husbands, and brothers of the Empire State from going down to the drunkard's grave. Moral suasion ceases to have power. The laws sustain men in the unholy traffic, defying the higher law of God. It

sustains them in making paupers, robbers, thieves and murderers, and then the penalty of the laws is inflicted upon its miserable victims. What consistency!

There is a united cry from thousands of the mothers of our State, against the unjust legalized license system. In vain are our wise Legislators petitioned for relief. How can we expect pure laws so long as rum-drinking men are sent to our legislative halls, to enact laws for the people? As well might we expect pure streams to flow from fountains filled with all uncleanness.

At Newark and Cardiff, societies have also been formed, and funds appropriated for the purchase of temperance tracts and newspapers, for gratuitous circulation. We find that there is very little temperance reading, comparatively speaking, before the people; and the work which we propose for the women to do, is, to supply every family that does not supply itself, once a week with temperance papers or tracts, that ignorance may no longer prevail among the masses. Temperance truth should find its way into every nook and corner of our state; and this truth should be made a subject of thought, of conversation and earnest prayer. The mind must be thoroughly informed upon the principles on which the temperance reform is based, and then men who have the privilege of the elective franchise will be prepared to cast their votes on the side of justice and humanity. We purpose visiting Chittenango, Canastota, Cazenovia, Peterboro, and as many other of the towns in this county as time will admit of, before the Convention on the 14th of next month.

We feel greatly encouraged to persevere in our mission, for a new spirit seems to inspire the hearts of those who have hitherto labored in this cause. They had become discouraged in their efforts, and their hearts were desponding; they felt that woman could do but little to remove the evils of intemperance, so long as our laws sustained the traffic. But we bid them take courage, combine their efforts, renew their zeal and never falter; for *truth* is on our side, and *truth* will prevail.

Yours as ever for the cause,

H. ATTILIA ALERO.

For the Lily.

SELF-DEPENDENCE—MONOPOLY.

We say much, and hear much said, about the necessity of woman's becoming self-reliant. We acknowledge that she can never be really wise, nor free, so long as her enervating dependence upon man continues. But we do not, as yet, make use of the means to secure self-reliance to our sex. Indeed, how can woman become self-dependent so long as the present arrangements of society continue to hold sway? Go to our cities. See every lucrative branch of employment monopolized by the stronger sex. Even millinery—a peculiarly feminine employment yields its surplus profits to swell the stores of lordly man. He grows rich by taxing the toil of weak and dependent woman—rendered weak by enervating and long continued toil for another; and dependent by a system of things which compels her to look to man, to grant as a favor, that which rightly belongs to her;—that which belongs to her so fully and exclusively that he is no less than a robber who withholds it from her. Why do we witness all these inequalities? Why see women pining in want and wretchedness, who have spent a life-long in useful industry? Ask why, the world over, and no answer will be returned, but that *man, from greater physical strength has assumed to control his sister weaker than himself.*—Shame upon his want of gallantry! Shame upon his want of generosity! Shame upon his want of justice! And shame upon his supreme selfishness!

Will woman remain inactive, and trust to man, thus selfish, thus unjust, to grant her equal right to a full remuneration for her toil? If so, in vain will be her petition. It is no less true

now than ever that "who would be free" in any sense "themselves must strike the blow." It is needful that the blow be given. Woman must render to woman "material aid." This can be done by breaking up the system which monopolizes the profits of her toil. Let her refuse to give her labor without a full remuneration. Or what is better: By associated capital and labor, this system of monopoly might be broken up, remuneration for labor secured, and the surplus profit go to swell a capital, to benefit woman. In order to be understood we will propose a plan:

Were the women in any town or city who feel interested, to associate in some branch of employment (as the seamstresses of Philadelphia have partially begun to do) not only those already in the business, but those who possess capital at their own disposal—they would be enabled to prosecute their business more or less extensively according to their numbers and capital; and by judicious management, would soon clear a large percentage; for men would not have their profits. This percentage might be invested in some other branch of useful employment, thus calling in the aid of more. The capital would soon increase, the surplus of labor become capital, thus making those who began without capital, interested by becoming stockholders. By something of this kind, a source of independence for woman would be opened, hitherto unknown.

A word to the wise is sufficient. I hope that many of us who are interested to promote the advancement of woman, will give the subject consideration, and that some plan may be matured whereby she shall have secured to her the profits of her toil.

L. A. JENKINS.

MAKING WILLS.

DEAR LILY:—An article in the Moral Reform Advocate, said to be taken from an Episcopal paper, on the making of wills, contains some sentiments inconsistent with sound doctrine, and entirely behind the reformation of woman. If I can point out its absurdity, and thereby do any good in enlightening any one on this subject I shall be happy, and thankful for a corner of your paper.

After enumerating some good reasons why a man should make a will, it says: "Thirdly, when a will is made, the testator can appoint a guardian, or guardians for his minor children, and can select persons whose religious faith accords with his own, and who will give faithful attention to the religious training of his children, as well as take care of their estates. If no will be made, they are too often left to the care of those who have not the requisite moral, religious, or intellectual qualifications for so responsible a duty."

Now did the writer of this mean to infer that a woman, a wife, a mother, was rendered at once incompetent to this task? Undoubtedly, or he would not have placed it in the hands of strangers. Her husband has selected her from the world to be the responsible mother of his children, and the sharer of his fortune; and after years of toil and anguish, with deep solicitude for her children, such as a father cannot know, she finds herself not only deprived of a partner, but of the guardianship of her children, and of all influence over them.

If woman is not fitted to have the charge of a family after the death of a husband, she is unfit for that responsibility during his life time. If she is unfit to be the guardian of her children she is unfit to marry. But the idea is revolting to reason, as well as religion. And the very fact itself of making wills thus, has a greater tendency to make woman worthless and unworthy, than years of teaching has to exalt and dignify her character. What could more effectually make woman a cypher, than for a husband, a protector, a bosom counsellor and friend, thus to proclaim that she is one. Short sighted man! Thou art taking thy strength and giving it to strangers.—Think not to find in them the devotion, self-sacrifice, and depth of affection and tenderness, that

has been, and would be in a wife. If losing a partner has a tendency to loss of interest and affection towards a family, then let a wife, who feels no less interest in a family, have the same privilege of choosing guardians for her children, and property, if she happens to have any.

Much expense, discord, and care would be saved if woman was left, as she should be, the guardian of her family; and the very circumstance would teach children obedience to a mother, and would inscribe as a tablet on their memory, "Whatsoever ye would that others should do unto you, do ye even the same unto them."

B. AURORA.

LOVE, PURITY AND FIDELITY.

To the Sons of Temperance of the Western Jurisdiction of the State of New York:

WORTHY BROTHERS:—The near approach of the Annual Session of the Grand Division, to be held in this city on the fourth Tuesday of October ensuing, creates naturally, on our part, a just solicitude to provide for the Grand body a suitable reception. But it is not alone this laudable ambition which actuates us; for we recognize a higher incentive to action, to which mere etiquette and display should be subordinate. This occasion will furnish another opportunity to magnify and actualize the fundamental principles upon which we are united.

Conformable with these suggestions, it has been determined by joint Committees, appointed by our Order and other Temperance organizations of our city, to hold a MASS CONVENTION, on the WEDNESDAY following the convention of the Grand Division. These Committees are in constant communication, maturing plans for said Convention.

Efforts are making to procure the attendance of Hon. NEAL DOW, of Portland, Maine, Rev. E. H. CHAPIN, of New York, and Gen. CAREY, of Ohio. Other Speakers are also expected. We flatter ourselves that the suitableness of this occasion for another demonstration to the country, of the vitality and salutary character of our views, and the practicability of the measures proposed for their realization, will stimulate in our Order, and elsewhere, mutual emulation in adoption of plans in furtherance of this Convention.

The Committees request that you will notify their Chairman, P. W. P. ADAM ELDER, No. 6, Arcade Hall (through your District Officer,) of your concurrence, and of the probable number we may expect from your Division, so that arrangements may be made accordingly.

A Programme of the Order of the Convention will be widely circulated at an early day.

The Committee are happy to state that the Rochester Temperance House, on Exchange St., will afford excellent accommodations to all who will favor the proprietors with their patronage.

COMMITTEES.

Rochester Div., No. 36. Western Star Div., No. 119.

ADAM ELDER, C. H. BICKNELL,
E. W. CARR, WM. TURPIN,
D. WOOD, C. W. BRIGGS.

Toronto Div., No. 95. Genesee Div., No. 385.

E. R. ANDREWS, T. WASHBURN,
G. S. JENNINGS, DAVID McKAY,
WM. SHARP, C. C. GIFFORD.

We have on hand a mass of correspondence, and several communications designed for publication, which we have not yet found time to look at.

We discover some errors in the report of the Woman's Convention on our fourth page, and it is not altogether to our liking; but as the first side of the paper was worked off before we saw it there was no remedy for mistakes.

NATIONAL WOMAN'S RIGHTS CONVENTION.

This Convention assembled pursuant to the call of the Central Committee at Syracuse, on Wednesday, the 8th of September, and continued in session three days. In our limited space it is entirely impossible for us to give a full report of the proceedings, but shall endeavor to present a brief sketch of the more important matters brought before it.

The following were the officers of the Convention:

President—Mrs. LUCRETIA MOTT.

Vice Presidents—Mrs. PAULINA W. DAVIS of R. I., Mrs. E. OAKES SMITH of N. Y.

Secretaries—Mrs. Clementine Nichols of Vt., Gerritt Smith of N. Y., Mrs. Sarah L. Miller of Penn., Miss Susan B. Anthony, N. Y., Martha C. Wright, Samuel J. May, Mrs. Lydia N. Fowler.

These nominations were confirmed, James Mott only voting in the negative. The gentlemen present cheered the nominations.

Mrs. MOTT then took the chair and addressed the Convention. She had great objections to taking the chair, and the Convention would find out their mistake. She invoked a careful attention to the business of the meeting, and a dispensing with all egotism. She referred also to the favorable success which had attended previous meetings, and alluded to the almost unanimous courtesy of the public journals where their conventions had been held. She wished this meeting to carry out the purpose for which it was called, and to keep up in interest with prior conventions. She wished all votes to be given in a firm voice, and speakers first to address the chair, and then turn, facing the audience. The voice could be improved by carefully modulating it. As to woman's rights, nothing short of universal rights could meet the contingency. (Cheers.)

The Vice Presidents then took seats inside the stand.

Mrs. E. L. ROSE then moved the appointment of a Business Committee, and carried. Mrs. E. Oakes Smith, Sarah Miller of Penn., Lucy Stone, of Mass., James Mott, of Penn., Mrs. C. M. Severance, of Ohio, Ernestine L. Rose, of New York city, Paulina W. Davis, of R. I., Elizabeth W. Phillips, Harriet K. Hunt, of Mass., Pliny Sexton, Elizabeth Jones, Gerritt Smith and Benj. S. Jones, were appointed such Committee.

The following were the principal Resolutions brought before the Convention and adopted:

Proposed by Mrs. E. OAKES SMITH, from the Business Committee:

Inasmuch as many of the institutions handed down to us from the past like heir-looms, are felt to be—though time-honored—hindrances to human progress, and opposed to that Divine Truth which gives light to the world, therefore,

Resolved, That it is our duty to examine these institutions, and ascertain which of them are still worthy of our honor and support—which we should seek to re-form, and which to cast aside.

Resolved, That it is the right of every woman holding property, and as a citizen also of the Republic, to resist taxation, till such time as she is fully represented at the Ballot Box.

GERRITT SMITH, from the Business Committee, reported the following resolutions:

Resolved, That the demand of Woman is not for privileges, nor favor, nor employments, nor honors, but for rights.

Resolved, That the rights of human beings to their own persons, their own earnings and property, and to participate in the choice of the civil rulers, are rights which belong as naturally and absolutely and fully to Woman as to Man.

Resolved, That we beseech Woman never to consent to hold any of these great sacred rights in abeyance; and never to consent to exchange any

of them for bribes and privileges, or favors and flatteries, however alluring and seductive.

These resolutions were then accepted.

Mrs. E. OAKES SMITH then proceeded to address the assembly. We have convened to disorganize time-honored institutions. All our heads will be in the grave before these objects are gained. We have not come to speak of private wrongs. Men tell us we are unfit for the position which we seek. Because we have not the heads of gladiators and pugilists, must we be denied the privilege of using what brain we have. Let Syracuse, which has become the Thermopylae of liberty, be the place for our struggle. (Cheers.)

She hoped that this was not a mere talking Convention. We have talked for years. We must now act. She had traveled west, and east, and north, and the friends everywhere said, "Organize." We want no more Helots; no more judicial murders; no more abandoned outcasts. We must extend our industry into every department and profession, for which we have ability. In spite of St. Paul we must preach.

GERRITT SMITH said that the men had been complained of to-day as taking great liberties with the rights of women. They had been taking as great liberty with his rights. They were determined to have a speech out of him. He objected to Mr. Neal's compliments to woman, as though she was an angel. She is not an angel! (Cheers.) She is a woman. I do not believe in getting her to heaven before her time. Mr. S. went on to defend the rights of women to vote. He said that he wished women to have a fair field to test their ability. It was time to criticize the experiment when it had been tried. Her rights in every respect were involved in her rights at the Ballot Box.

Miss ANTHONY read an address to the Convention, written by Elizabeth Cady Stanton. The scope of it was the duty of property-holding women to refuse paying taxes, when not represented in Legislative bodies.

Mrs. GAGE offered the following resolution:

Inasmuch as the peace of societies depends on the promotion of justice, and the happiness of mankind on the enjoyment of their rights; and as the absolute rights and natural equality of both sexes are self-evident and cannot be given by favor, but eternally exist, therefore,

Resolved, That it is the imperious obligation of every woman to enter into the discharge of the duties arising from these natural rights to the greatest possible extent; and that we will hereafter direct our strenuous efforts to the acquiring of those rights now forcibly withheld.

Mrs. E. O. SMITH offered the following resolution:

Resolved, That as the imbruted slave who is content with his lot and would not be free if he could, if any such there be, only gives evidence of the depth of his degradation, so the woman who is satisfied with her inferior condition, averring that she has all the rights she wants, does but exhibit the enervating effect of the wrongs to which she is subject.

The resolution offered by Mrs. Gage she advocated in a very able and excellent address.

Miss ANTOINETTE BROWN took up the Bible argument, preceding it with this resolution:

Resolved, That the Bible recognizes the rights, duties, and privileges of Woman as a public teacher, as every way equal with those of man; that it enjoins upon her no subjection that is not enjoined upon him; and that it truly and practically recognizes neither male and female in Christ Jesus.

Miss Brown in the course of her speech in support of this resolution, which was adopted, said:

The passage quoted, "Thy desire shall be thy husband and he shall rule over thee," is based as the reason of her subjection. This she contended meant a prediction, not a command. When Paul says "wives be subject to your husbands," it is in connexion with a similar injunction "Yea, all of

you be subject to one another." Paul had many women as fellow helpers. Man we grant is the "head of the woman." This does not mean power, authority, or giving laws, but simply pre-eminence. Man is the head of woman as Christ is the head of the Church. This means oneness, co-heirship. She cited, "I suffer not women to speak in the churches." The speaking meant as much singing as talking—it was using the voice. But Paul was only forbidding her to interrupt proceedings in the church, not silence but order. He would also have given men the same command. Women had prophesied from the earliest Bible times. Out of the abundance of her heart, woman will teach—they are one in Christ Jesus.

Mrs. NICHOLS, of Vt., presented the following resolution:

Resolved, That equally involved as they are by the ordinance of God, in the natural relations which lie at the base of all Society, the sexes are equally entitled by original claim to all the rights which cover means for the discharge of the responsibilities involved in those relations.

Mrs. NICHOLS took the stand to define her position, politically, as Editor of a political newspaper. It had been reported that her paper supported Pierce and King. This she denied. She could not belie her Democratic principles by supporting a pro-Slavery candidate. She then spoke of her property relations, evincing great acquaintance with the structure of the law's relations. She made several strong points—answered the objection that women were feeble, comparatively, and could not earn so much, therefore they should not have an equal voice. She asked which was worth the most, the children which the woman bore, and nursed, and trained, or the bread and butter which the husband earned?

ABBY H. PRICE, of Hopedale, offered an address based upon Woman's position in the Church.

The Convention was addressed by Mrs. PAULINA W. DAVIS, in a speech of great beauty of diction and importance of matter—referring to the social relations of Woman, particularly to marriage—at the conclusion of which she offered the following resolutions:

Inasmuch as the Family is the central and supreme institution among human societies, so that all other organizations, whether in Church or State, depend upon it for their character and action, its evils being the source of all evil, and its good the fountain of all good, involved in the destiny of the race; and inasmuch as marriage, the bond of this primary and principal of human association, was the only institution given by the Creator in the innocence of Eden, and is the chosen symbol of relation for the union of the Church to her Redeemer in the Paradise to come, we are thereby taught as much as we can yet comprehend of the deep significance of its idea and the boundless beneficence of its office.

Resolved, Therefore, that the correction of its abuses is the starting point of all the reforms which the world needs, and that Woman by every fact of her natural constitution, and every circumstance of her actual position, is the fitting minister of its redeeming agency, and that answering to the duties of her great mission, and acting within her appropriate sphere, she is authorized to demand the emancipation of her sex from all the slaveries of law and custom, which hitherto have made and kept her incapable of her heaven-appointed office. And that Woman may perform her duties and fulfill her destiny we demand for her, moral, social, pecuniary and political freedom. We demand that her proper individuality be held sacred, her rational independence respected; her faculties all educated, within their aims and objects freely opened to her aspirations; her physical and mental health justly regarded, and all her natural strength elicited, without limit or restraint, reward or punishment other than the laws of her own nature and of general harmony impose, in order that, with en-

lightened conscience and untrammelled energies, she may do her proper work and contribute the peculiar elements of the new era of civilization, now opening upon the world, in which love shall overrule force, and equal liberty and justice shall replace the degradation of castes and the oppression of individuals.

Miss ANTHONY offered the following resolutions from Mrs. E. C. STANTON, of Seneca Falls:

Resolved, That it is the duty of the women of those States, in which woman has now by law a right to the property she inherits, to refuse to pay taxes so long as she is unrepresented in the government.

Resolved, That the highest interests of the race demand that man and woman be educated together. The isolation of the sexes in all the plans of business and pleasure is crippling to the intellect of woman and destructive of the best affections of man.

Resolved, That while we rejoice in the fact that we now have physicians of both soul and body from our own sex, we still feel the need of woman in the legal profession, whose intellect, sharpened by her own interests, may suggest more liberal interpretations of our present laws, or show the necessity of a new code, far better and higher, more wise and just, than that which now disgraces our statute books.

Resolved, That justice requires that the property of woman should not be taxed throughout this state to build and endow the People's College, now proposed, unless woman be fully admitted to share equally with man in all its rights and privileges.

Resolved, We rejoice in the recent temperance movement of the women of this State, and also the treatment their delegates received from our clerical brethren, at the late annual meeting of the State society. A few such encounters will open the eyes of woman to the true character of the Priests and Levites of our day.

Resolved, That our present laws on marriage should be so remodelled that the wife and children of the beastly drunkard and gross libertine may more easily escape from such degrading associations.

LUCY STONE:—I cannot help expressing my gratitude to this Convention for the respectful attention you have given to us this three days Session. If there has been anything said that has impressed your heart for good, take it to your heart of hearts and act upon it for good. To these women I want to say. Have some object in life worth living for, learn self-help, learn to do good and improve. I remember the words of Miss EMMA EMSBURY—she says, persons may ridicule what they cannot help. Be above all sneers, be calm, be patient and smile on in the sublime height, and the low scoff will all pass away. Every ear that listens to me feels that there are hours coming over us when we feel the need of something more elevating to the soul—when we feel that we need a more perfect character—when we feel as though we were fragments of a being. Again I say, learn self-help and independence. Friends, it will cost us sacrifice—the woman who goes from her sphere will be derided—yet we shall not be alone. As Frederick Douglass said at the Pittsburgh Convention, one with God is a majority.

Her closing speech was most impressive, and, although the hour was late, was listened to with the most profound attention.

From the Water Cure Journal.

BLOOMERISM.

It is now nearly a year since I was baptized into the faith and practice of Bloomerism. Although converted in the midst of a Bloomer excitement, yet a twelve-month does not find me a backslider. Any one that never had known by experimental knowledge the benefits arising from the use of the new style of dress, after having witnessed the great falling off last Summer on the part of the newspaper editors, and the pub-

lic generally, would naturally enough have supposed, that long before this there would not be one solitary Bloomer to tell the sad tale of their defeat. Yet, here and there we find a Bloomerite indeed, in whom there is no guile; and so far from their becoming extinct, they are steadily increasing. In this town especially, there is quite a number who esteem health, comfort, and convenience, far above fashion or popularity; and notwithstanding the severity of the Winter, and the consequent cold time, as the saying is with the Bloomers, yet some of us have good reason to believe, and the audacity to affirm, that we shall quite Winter through; and furthermore, having conformed to Nature's laws, we expect to be good for a name, and when blooming May comes we shall bloom too, and true to Nature we shall find ourselves, not consumptive, nor spring-poor, like our sisters, who afflict themselves and carry burdens grievous to be borne, but healthy and happy, as our smiles and rosy cheeks will indicate.

In adopting this new style of dress, we are aware that we subject ourselves somewhat to ridicule, but we are also aware that a great life-problem is before us, which in some way or another must be solved. Every individual interested must decide whether, on the one hand, health, safety, and genuine decency, are to be regarded, or whether the boots and jeers of vulgar blackguards are to be listened to and revered. As for me, let me live the life of a Bloomer, and forever acknowledge my gratitude and heartfelt thanks to her who has introduced this neat and comfortable costume. Yours, truly,

Brownhelm, Ohio. A BLOOMERITE.

LETTER FROM MRS. VAUGHAN.

ELMIRA WATER CURE, Sept. 20, 1852.

MY DEAR MRS. BLOOMER:—I have been reading for the past ten days everything I could find in the various newspapers which come to the Cure relating to the National Woman's Rights Convention lately held at Syracuse. It would be in vain for me to attempt to tell how deeply I have been interested in the proceedings of that glorious gathering of choice spirits—that grand assembly of true, unselfish, noble women. How the heart throbs responsive to their noble sentiments. It is said that great emergencies make great men. They truly call forth great energies that else might have lain dormant in the bosoms of their possessors. It is so now in relation to the rights of women. Those who felt, perhaps no more deeply than others, the degradation of their sex, have dared to speak and their words have thrilled the great mass of female mind and aroused into vigorous action thought and feelings which had long lingered therein, yet so vaguely and indefinitely as never to have found expression. But the wrongs of woman are now too obvious to those who dare indulge in free, unshackled thought, who do not love the chains which bind them, the demand for a higher standard of female usefulness, for a loftier position for the sex in all respects too thoughtful to be longer evaded. It is time for women to speak, to use that moral influence which polished orators so flatteringly award her, when she must be compelled, if left to her own exertion for support, to labor for a paltry remuneration which man would scorn as the price of the same services, if she thus accumulate property to be taxed to sustain institutions and support laws she has no voice in making, or if she follow the promptings of her heart in marriage to lose her individuality in another.

True these customs are ancient, but they are not therefore right; and because woman has tamely submitted to them for years is no argument in favor of longer submission. It only argues that she is weak and that being unable to cope with man who is stronger, she has learned to submit with grace till habit has become an almost necessity. If the world were always to hug

old abuses to its bosom, glorying in them as souvenirs of the Past, there would be an end of human progress and advancement. False customs though time-honored are false still; and one always feels a sort of contempt for those narrow minded and bigoted people who have no better argument to support their prejudices in favor of old ways than that they are old. Such close the avenues of their minds against the reception of truth as well as error, and for fear of imbibing the latter refuse the former. They so carefully sift out the false, that the true is lost also, and the mind starves for the want of any aliment.—That the Woman's Rights movement meets with determined opposition even from the majority of the people is no evidence that its basis is not Truth. Its opponents are beginning to go beyond ridicule, the first weapon brought to bear against new movements, and resort to sharper weapons. This shows the advancement of the cause, and that its friends support it by arguments too logical and well founded to be easily refuted. That even clerical opponents resort to obscenity only shows their lack of argument and does not in the least hinder or retard the progress of the cause they condemn.

I had to-day the pleasure of meeting and holding some conversation with Col. Hermann Camp, President of the State Temperance Society, and learning his views in relation to the refusal of that body to receive the delegates of the Women's State Temperance Society at Syracuse in June last. The objection as I had supposed was based on the fear of recognizing the Woman's Rights movement which Col. C. considers in opposition to the teachings of the Scriptures. "According to the phraseology of the day," said he, "the platform of our society is a Temperance platform. Upon it we wish to bring men of all classes and conditions in life, of all shades of color, and of all sects and religious denominations.—Now these men of different religious denominations especially, differ as to the propriety of allowing women to speak in public, many among them considering it to be forbidden in the Scriptures. It would be impolitic to involve these men who are bound but by the bond of a common interest in the cause of Temperance in a discussion of Woman's Rights so-called. They could not spend their time when assembled in a Temperance Convention in a discussion of that character. The women delegates had evidently come there with an intention of speaking and voting and this Society found no precedent in the doings of other Societies, such as Bible and Missionary Associations, for allowing such a proceeding.—True the constitution of this and other societies did not expressly forbid it, but it was expected that ladies would conform to custom." He also brought up the words of Paul and other New Testament writers in relation to the early customs of the primitive churches in relation to the public ministry of women. I was glad to hear the argument on the side of the State Society, though by no means convincing, but it is best always to hear both sides of a question before coming to a decision. Col. Camp spoke in high terms of the influence of woman and the great good she might accomplish within the boundaries of her own sphere, very plainly intimating that she had better stay there. In this he but agrees with many others, I presume equally sincere, and it remains for woman by wisdom and prudence to remove if possible the hoary prejudices which thus encumber spirits that should be yielding generous aid toward her true advancement.—Since the last issue of your paper I have been to Horse Heads six miles distant from this place, to address a public meeting of the Women's Temperance Society of that place. Although obliged to encounter opposition from a clergyman there, I had a good audience and was well received.—There is a large and active Society of Temperance women there which I think will accomplish great good for the cause. The accounts of the Temperance movement in all quarters are cheering, and our own sex and organization are nobly

playing their part in the drama. May it ever be thus till the triumph is achieved.

Yours truly,
M. C. VAUGHAN.

THE LILY.

SENECA FALLS, N. Y., OCTOBER, 1852.

PEOPLE'S COLLEGE ASSOCIATION.

The next meeting of the Association will be held at Seneca Falls, on Wednesday, October 13th, 1852, when all friendly to the general objects proposed, are invited to attend. It is expected that plans for the College will be submitted to the meeting by Judge DUNN, of Elmira, Professor KINGSLEY, of Central College, and others. The friends of the cause are urged to hold meetings in their several towns and counties, enroll the names of all persons willing to become members of the Association, and choose delegates to the next meeting at Seneca Falls, and send the names of the members to the undersigned. A payment of twenty-five cents from each member for the current expenses of the Association, is all that is now asked or desired, but each member will be required ultimately to subscribe at least one dollar to the stock, in order to entitle him to a voice in the location, organization, and management of the College.

By order of the Association.
HARRISON HOWARD, Secretary.
Lockport, N. Y., Aug. 14, 1852.

WOMEN'S NEW YORK STATE TEMPERANCE SOCIETY.

The Executive Committee of the Women's New York State Temperance Society, do hereby give notice, that a meeting of the Society will be held in Seneca Falls, N. Y., on Thursday, the 14th day of October, 1852, commencing at 10 o'clock, A. M.

Societies auxiliary to the State Society, and all Women's Temperance organizations are requested to send Delegates, to take part in the deliberations of the meeting.

All men and women, throughout the State, interested in this new movement of Woman in the Temperance cause are earnestly invited to attend.

By order of the Executive Committee.
SUSAN B. ANTHONY, Rec. Secretary.
Rochester, Aug. 19, 1852.

WOMAN'S TEMPERANCE CONVENTION.

It will be seen by the above call that a meeting of the Woman's New York State Temperance Society will be held in this village on the 14th inst. Large delegations are expected from abroad and the meeting will no doubt be one of great interest. The Agents of the society, Miss Anthony, Miss Clark, Mrs. Vaughan and Mrs. Albro will be present and address the meeting, and we also have notice of the attendance of several other ladies who will take part in the proceedings. It is also hoped and expected that gentlemen from abroad will be present and aid us by their counsels.

The People's College meeting is to be held the day previous, and this will bring to our village distinguished strangers, some of whom will probably remain to attend the temperance meeting. Altogether it will be a season of great interest, and our citizens have reason to be proud that our village has been chosen as the spot for these important gatherings.

Notwithstanding the excitement of the political campaign, which will naturally divert the attention of the people in a measure from the great

moral question of temperance, there is a strong feeling on the subject throughout the state and a determination to carry the question to the polls. Nothing short of a temperance legislature and the Maine Law will satisfy the people. This feeling has grown stronger by defeat. The success which has attended the efforts of the friends of the cause in other states, has infused new zeal into the hearts of all who desire to see our Empire State freed from the curse of drunkenness which like a blighting incubus now rests so heavily upon it. WOMAN has a great—an important part to perform in this work, and now is the fitting time for her to go about it in earnest. It is for her to set bounds which may not be passed by this monster vice. It is for her to create such public sentiment, and give to society such a high moral tone as will neither sanction or tolerate the debasing, destructive, and loathsome vice of social drinking, or permit a traffic to continue which tends to demoralize and impoverish community at large. It is for her to fly to the rescue if she would save her sons from the wretched life, and ignominious death of the drunkard—if she would save her daughters from the degradation, poverty and shame—the suffering, toil and broken-hearted death that ever falls to the lot of the drunkard's wife. And woman may do all this. If all women could be induced to lay aside the false delicacy, the fear of passing beyond their "proper sphere," the dread of censure and remark,—if they would but burst the chains with which custom and prejudice has bound them, act out the promptings of their hearts, and do according to their convictions of right, a mighty moral revolution would soon be brought about.—Woman must become self-reliant, self-dependent and courageous; she must feel her individual responsibility, and act her part with as much independence and determination as though she was sole governor of things and all rested upon her. Until she takes such a stand as this she can effect but little for the temperance or any other cause.

We cordially invite and earnestly urge the attendance at the meeting of the State Society of all such as have at heart the promotion of the temperance cause, and are ready and willing to labor earnestly and devotedly for the accomplishment of that object. They will no doubt be interested by all they will see and hear, and gain strength by the utterance of thought and interchange of sentiment for the great work before them.

We think we may tender to both meetings the hospitality of our citizens. We can speak with certainty for ourself and a few friends; and on our own and their part promise a resting place, and substantial fare to a goodly number of friends from abroad.

THE MAINE LAW TRIUMPHANT.—The late election in the State of Maine has resulted most auspiciously for the cause of Temperance. Every Senator elected to the Legislature is a pledged Maine Law Man, and a large majority of the lower house are also its friends. Gov. Hubbard, the Temperance candidate, has a plurality of thousands over either of his opponents and will be elected by the Legislature. We rejoice most heartily in being able to communicate this glori-

ous intelligence to our readers; and we earnestly hope this triumph in Maine will induce them to labor the harder to secure a like law in every other state of the Union. In Vermont a Maine Law Legislature has just been elected; while in Massachusetts and Rhode Island we hear the most encouraging reports as to the enforcement of this most beneficent and radical remedy for the evils of the Liquor Traffic. When will New York be ready for its enactment?

AT HOME AGAIN.

After six weeks absence from home, and rest from business cares, we again resume our mental labors, and enter upon the active employments which have for years engrossed our time. During our stay at Rochester we have "thrown care to the winds" as far as it was possible for one to do so who is actively engaged in business pursuits, and whose heart is keenly alive to existing evils, and deeply interested in all movements which tend to the uprooting of wrong, and the promotion of principles of truth and justice.

And greatly have we enjoyed this mental relaxation—this freedom from care. We return to our home-duties with increased strength, and invigorated spirits—only regretting that business called us ere our stay had been sufficiently long to restore us to full health.

October is to be a busy—an important month. The People's College meeting, the Temperance Convention, political meetings, raising of poles, making speeches, new post-office arrangements, and the great Presidential election, all crowded into the short space of four weeks, seemed to make our presence here indispensable, and to require of us more than ordinary application.

Our readers may smile at the idea of our being interested in political movements, or having anything to do with elections so long as our right to a vote is denied us, but we assure them we have a part to do, and that our other half deems our assistance of so much importance one might suppose the result of the election depended very much upon our faithful performance of the part assigned us. The People's College and Temperance Conventions have claims upon us which we may not resist;—and so we are here at our old post again, with armor on ready for the great moral strife before us, and for whatever duty it may be ours to perform.

And now it may be asked of us—as it has frequently been already—"What do you think of Dr. Hamilton? wherein lies his advantage over other physicians, and what is the secret of his success?" We like his theory much, so far as we were capable of learning and comprehending it during our brief stay in his institution, and judging from our own observation, and what has been told us by many of his patients who previous to placing themselves under his care had been bed-ridden for years, and endured the greatest suffering, we believe Dr. Hamilton is not excelled or even equaled by any physician in the country in the treatment of uterine and spinal disease, and other weakness peculiar to woman. As to the secret of this successful treatment, the Dr. keeps that to himself. We may see, and know the effect from the lips of those who return with restored health, and joyful, thankful hearts to the homes where they

have for many years dragged out a useless, wearisome life. And this is enough. It matters little to the drowning man by what means he is rescued from the watery grave, so he is but saved; so it matters little to the suffering, dying invalid by what means she is restored to life and health. The happiness which such restoration brings to herself and friends so completely fills the heart that there is only room for joy and gratitude.

These remarks are not designed as a puff for Dr. Hamilton, but are prompted by our heartfelt sympathy with those of our sex who are so unfortunate as to need the services of a physician possessing his knowledge and skill. There are thousands of such sufferers all over the land, who, after spending much time and money in the vain pursuit of health, have sunk down in despair, with no hope of relief from their sufferings except in death. All efforts of our ordinary physicians fail of giving relief in these cases.—This is admitted by physicians themselves; and indeed many of the patients who enter Dr. Hamilton's institution go there by the advice of their family physicians, and not unfrequently are accompanied there by them. If the case is a curable one, we are satisfied that Dr. Hamilton's skill will work the cure, if proper time be given for it, even though it has been pronounced hopeless by other physicians of science and skill.

We mean not to reflect upon other similar institutions, or speak disparagingly of them; for while Dr. Hamilton gives his attention more particularly to the treatment of one class of diseases, and employs his skill for the benefit of *woman only*, the various Hydropathic Institutions are ministering to the necessities of both sexes, and laboring equally with him for the removal of all disease. We have strong faith and hope in them all, and rejoice in their success.

We trust the time will soon come when we shall have physicians of our own sex, possessing the practical knowledge necessary to the successful treatment of all disease. But till that day comes we must rely upon man in our afflictions; and it is very desirable that we know in whom we may have hope, and where we may look with confidence for relief from suffering.

Dr. Hamilton's address is 217 Exchange street, Rochester, N. Y.

THE PEOPLE'S COLLEGE.

A meeting of the People's College Association will be held in this village on the 13th inst. The subject of the proposed college is not yet understood or appreciated by the mass of people, and the object of holding these meetings in different parts of the State is to bring the matter fully before them. It is proposed to devise a new system whereby the laborer may be educated with the means he has in his possession—a system that will reach in its beneficent effects the humblest citizen, and place within his reach all the facilities for a thorough education, not only in the dead languages and abstruse sciences, but in the practical, every-day duties of life, and in the pursuit of labor in all its diversified branches—a system which shall impart a practical knowledge of the varied trades pursued by the people. Such a system, if wisely carried out, and judiciously managed, we confidently believe would

consolidate the liberties of the people, and perpetuate the free institutions under which we live. It is not proposed to interfere in any way with the existing Colleges or Seminaries of learning, but only to provide new facilities for education on a new plan; neither is it, as some have supposed, designed to interfere with our present system of Common Schools; but by making it a qualification that every Student, before entering the People's College, shall have availed himself of our Common Schools, in order to prepare him for higher studies, the tendency will be to give our Public Schools renewed life and usefulness.

The plan of this proposed college for the people is approved and advocated by men of learning and distinction, such as Gov. Hunt, Horace Greeley, T. C. Peters, Esq., editor of *The Wool Grower*, and many others,—some, or all of whom, will be present at the meeting in this village.—The subject is one deeply interesting to all who have at heart the interest and happiness of the rising, and future generations—and especially does it commend itself to the attention of the farmer and mechanic.

To woman this subject appeals strongly for sympathy and co-operation. The same facilities are here to be afforded to the daughters of our state for acquiring a practical, scientific education, as are provided for her sons. The necessity of such a school for girls is beginning to be felt and acknowledged. Educated men are not content with such weak minded, trifling companions as they find in our boarding school ladies, and graduates of female Seminaries. Neither can women with such a false, superficial education be contented or happy in the companionship of men of sound learning with great heads and hearts, aspiring after knowledge, and loving only the society of equals or superiors. They cannot equal such minds, and of course cannot appreciate them; so they sink into insignificance, and become a mere toy for man to while away an idle hour with, or a servant to minister to his wants. Companions they cannot be, and unhappiness and discord will ever be the result of such unions.

It is necessary that the education of woman's mind, keep pace with that of man, whose companion and equal she is; and we rejoice that this truth is beginning to be felt, and measures taken to place her on an even pedestal with him. Let woman's influence be exerted then, to carry forward this magnificent scheme of the People's College Association, for in it she has a great interest at stake.

We hope our citizens generally, both men and women will attend the meeting, and learn further the objects and plans of the proposed People's College.

We feel greatly cheered and encouraged by the many kind expressions of sympathy and regard which are borne to us from every quarter accompanied by that "material aid" so necessary to sustain us in our labors. Such friends have our hearty thanks, and the approvings of their own hearts, for these good deeds, whereby they enable us to scatter wide and far the sentiments of truth and justice contained in our Lily. We hope all who approve of such sentiments will

take an interest in placing them in the hands of others. We have room yet on our book for a few thousand names, and we know there are a vast number who could be benefitted by such teachings.

TEMPERANCE ALLIANCE.

Owing to the prevalence of cholera in Rochester, the meeting of the State Temperance Alliance which was to have been held in that city, was changed to Utica. We deeply regretted this change, not only because we calculated largely on attending the meeting, but on account of the short notice of the change of location, which prevented many from hearing of it till too late to attend. We were told that many people came together in Rochester on the day appointed, for the purpose of attending the meeting. It would be well if another meeting of the Alliance could be held in that city this fall; but in such case we should hope the day would be decided upon to a certainty, so that there need be no postponements.

We find, in the *Westchester Gazette*, the following report of the doings of the Alliance at Utica:

NEW YORK STATE TEMPERANCE ALLIANCE.

The semi-annual meeting of the New-York State Temperance Alliance was held in the City of Utica, on the 15th inst. There were 55 delegates in attendance, representing 23 different Counties. The repeated postponement of the date of meeting, and the change of location [owing to the prevalence of the cholera in Rochester] not being generally known, fully accounts for the absence of delegations from the County Alliances in the extreme portions of the State.

The address of the President, R. N. Havens, Esq., of New York, was a clear and succinct exposition of the principles and present position of the Alliance.

A series of resolutions—a platform—was adopted, declaring the present license system and traffic in intoxicating liquors to be an evil, demanding the enactment of prohibitory law, pledging support to known temperance men only, and recommending the subordinate Alliances and temperance organizations throughout the United States to petition Congress to prohibit the importation of wines and liquors.

The Executive Committee were instructed to interrogate the different candidates for Governor and Lieutenant Governor, and to employ agents for every County in the State, to enter at once upon the duty of expounding the principles of the Alliance.

A large majority of the delegates gave evidence of tact, talent and experience, a unity of purpose and earnest determination to have the *Maine Law* in all its essential details, enacted by our Legislature at its approaching session.

Messrs. Husbands, of Rochester, Ingalls, of Jefferson Co., Morrell, of Brooklyn, Patterson, of Warren, Pearce, of Oneida, Judson, of Monroe, and others, delivered able addresses, which were listened to with marked attention and loudly applauded.

The State Alliance has been particularly fortunate in securing the services of Rev. Charles Parker, as general agent, a gentleman of enlarged experience and eminent practical talents.

The proceedings were characterized by great unanimity, the delegates present, representing as they did a large number of legal voters, all declaring it to be the purpose of their respective County Alliances to cast off the shackles of party and vote for no candidates for offices connected with the enactment or enforcement of laws relative to the liquor traffic, except those who will sustain their views.

EACH ONE HATH A PART TO DO.

Men and brothers! up, be doing,
Help each other by the way,
Aid with hand and heart the dawning
Of a great and mighty day.
Think not earth has fixed teachers,
Progress centred in the few,
All men more or less are missioned—
Each one hath a part to do.

Lend your aid, however little,
Lend your talent, though 'tis small;
Trifles thrive by combination,
Working for the good of all.
Truth is slow, and wants assistance
Of the many with the few;
Every man, however feeble,
Hath a part he's skilled to do.

Faint not, lag not in your doing,
Still press onward, ye will find
Brilliant sunbeams flashing ever
From the archives of the mind;
Earth holds not a human creature—
Meanest pauper ye may view,
If he hath a spark of reason,
But he hath a part to do.

All men may assist each other,
Though it but a trifle be;
Tiny streams make flowing rivers,
Rivers make a mighty sea.
One may do the work of many,
Many help the toiling few;
Thus with all men, high or lowly,
Each one hath a part to do.

Many pillars bear the temple,
Varied in their strength and height;
And, though versatile in greatness,
Each contributes to its might.
Thus, though men proclaim their weakness,
And their talents small and few,
Each one shares in human greatness—
Each one hath a part to do.

Men and brethren! onward! onward!
Lag not till the work is done;
Grow in ardor, grow in earnest,
For the dawning has begun.
Let no heart be found to tarry,
Stirring impulse bear you through,
All men aid the day that's dawning—
Each man hath a part to do.

MRS. FRODOCK'S REPORT.

Having been appointed to express an opinion upon "The Duties of Mothers to Educate their Daughters," we respectfully submit the following resolution, preceded by a few reflections upon the subject:

The question of female education has passed the protracted ordeal of public investigation, and its practical benefit upon society has been universally admitted. Yet the question of its *extent* and *application* is still under discussion, waiting the decision of public opinion; consequently, there is danger of intruding upon disputed territory in defining its limits. But as there are, at the present time, many just complaints against the superficial education of females, in which many are truthfully accused of a disposition to study a display of ornamental accomplishments, rather than secure the benefits of practical knowledge; we shall attempt to point out the *cause*, hoping that public opinion, like a skillful physician, will study to remove it, instead of striving to counteract its effects.

In our favored town, we see very little of those evils; but they do exist, to an alarming degree, in all our large cities, and their influence is extending wherever the fashions and customs of city life find imitators. Neither are they confined to the wealthy. But the laboring classes, who falsely suppose that by aping the fashionables they elevate their standing, are deplorable sufferers by these educational absurdities. Influenced by the

same love of display, and the respect paid those ornamental accomplishments, the poor laboring mechanic adds his influence in their favor by selecting a companion whose chief qualification, for the great partnership of life, consists in a knowledge of the most popular productions in music and romances, who keeps pace with the latest fashions, plays the piano skillfully, waltzes gracefully, and so on through the routine of fashionable life. Such a mother will, of course, educate her daughters in like manner, for she well knows that by these very means she secured her flattered position, while her more domestic associates remained unnoticed. Therefore, the first impression her child receives is a love of dress and display, to the exclusion of all useful instruction. Thus, both mother and daughter become what they are often styled, *ornamental dependencies*, while the equally foolish husband, racks limb and brain to keep up appearances. We wish not to deny, or excuse these evils; but while they are the subjects of such bitter denunciations by the better portion of community, and the whole sex is implicated in the folly of the few, we would recommend applying the remedy to the *cause*, and the *effect* will cease as a natural consequence. But so long as females are considered mere appendages in society, with no definite position, subject to every variety of station, such as servants, companions, dependants, angels, or whatever the whim of the age may assign her; just so long will her education be subject to the caprice of those by whom she is influenced. But if the time ever does arrive, when she is recognized as a *bona fide* human being, nothing more and nothing less, and moves unrestrained in the sphere of humanity, thinks, acts and decides for herself, then, and not till then, will she be fully responsible for the results of her education.

By what process of reasoning the conclusion was obtained, that females of the human species were naturally dependent upon the other sex for support, is as inexplicable as how Ptolemy convinced the world that the heavenly bodies revolved around the earth. Yet this idea is incorporated into all the laws and customs of our species; and those evils are only the legitimate results of a conclusion drawn from false premises. This sophism presents woman a perfect anomaly in creation; for throughout the whole range of the animal kingdom, the ability to procure the sustenance of life in adults, is equivalent to the demands of nature, and in no species is one sex dependent upon the other, or the sphere of one restricted by the other. And we have demonstrative evidence that woman possesses this same ability; for notwithstanding her lesser physical strength, (which is but a trifle compared to the crippling influence of this idea of her dependence,) we constantly see about us females in a state of orphanage and widowhood, without patrimony or dower, not only supporting themselves, but their helpless children, comfortably and independently. To be able to meet these circumstances, to which all females are liable, and to cultivate and improve the talents committed to them in such a manner as to secure to themselves and society the greatest possible good, is the grand desideratum of their education. Were the mothers of mankind (to whom nature has assigned the duty of giving the earliest and most permanent impressions,) thus educated, they would then be capable of inculcating in their children, not only sound religious principles and mental elevation, but habits of industry, economy and application, and would transmit to them a legacy, compared with which, gold is but dross. We have sad examples of their comparative value, where the mother is incompetent, and the father bends every energy of mind and body to heap up wealth for their children, to the exclusion of those principles. Its value, when committed to them, is, for want of a well-balanced character, unappreciated, and the contents of brain and pockets are soon at equilibrium. We have not time to dwell on the mental pleasures flowing from a well-cultivated, well-stored intellect, which can

be equally enjoyed by both sexes, but have confined our remarks rather to the actual necessities of education. In conclusion, we bring before you the following premises:

WHEREAS, no person capable of self-support is ever really benefited, but rather injured, by unnecessary dependence; and no person is competent to communicate to others instructions which they do not theoretically and practically possess—Therefore,

Resolved, That females being capable of self-support and self-dependence, as well as mental cultivation, it is the duty of mothers to direct the education of their daughters to its practical accomplishment, and thereby fit them for the various duties and circumstances of life, to which they are liable.

THE DRUNKARD.

We have often seen him—in the various stages, from the time he first drank to be a man (?) to the time he drank for the fuddle. Poor fellow! we have watched him from youth to manhood—and what a wreck! The bright eye that beamed in love, joy, happiness and intelligence—the hue of health that mantled his cheeks—the proud step of conscious integrity—the eloquence that bound his hearers in the lyceum—where are they? Gone—all gone! The bright eye—healthful cheek—integrity—honor and influence, all bowed to the influence of the bowl, and these attainments which placed man in his elevated sphere, and was the God-like of his nature, are drowned by the ships of Satan!

The fond mother—the doting sister—the aged sire—where are they?—how does the shame of their son—the staff of their old age—weigh on their minds.

That bent and emaciated form—that red, watery and sunken eye—that pale, haggard cheek—they are the same! The youth who once honored his birth place and his parentage by hopes of greatness—now rolls in the filth of the streets, an abandoned out-cast! And the cause—RUM!

Glen Haven Water Cure.

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Mrs. JACKSON, has treated, for various diseases of females, over 130 cases, within twelve months—seventy of which were cases of uterine disease. She can give the best references as to ability. She confidently offers herself as competent, by and with the counsel of her husband, to treat, hydropathically, and with success, any kind of disease with which Woman may be afflicted. All letters asking advice for home treatment, properly answered, if postage is paid, and examinations at the office, free of charge.

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J. C. JACKSON & CO.

THE LILY:

A monthly Journal devoted to the Emancipation of Woman from Intemperance, Injustice, Prejudice and Bigotry, is issued monthly, at Seneca Falls, N. Y., by

AMELIA BLOOMER, EDITOR and PUBLISHER, to whom all subscriptions and communications must be addressed.

TERMS.

One copy,	50
Five copies,	2 00
Eleven "	4 00